

9

CONCIO LAICI:

OR,

The Layman's Sermon.

CONCISE ENCYCLOPEDIA

OF

THE LAYMAN'S SERMON.

CONCIO LAICI:
OR, THE
LAYMAN'S
SERMON.

In order to
An Inward and Sincere,
AS WELL AS
An Outward and Formal,
KEEPING OF THE
Solemn Fast:

Appointed to be kept on *January* 19, 170³/₄.

Shewing that Hypocrisie, more than open Lewdness,
is the crying Sin of the Nation; that it brought
us into Danger of the Calamity now Impending
over us; and that it keeps us from getting out
of it.

L O N D O N:

Printed in the Year 1704. and Sold by the Booksellers.

CONCISE

OR THE

LAYMAN'S

SERMON

In order to

An Inward and Sincere

AS WELL AS

An Outward and Formal

KEEPING OF THE

Sabbath Day :

Appointed to be kept on January 10, 1704.

Showing that Hypocritism, more than open Lewdness,
is the crying Sin of the Nation; that it brings
us into Danger of the Colony now impending
over us; and that it keeps us from getting out
of it.

L O W D O W

Printed in the Year 1704. and Sold by the Booksellers.

several have curiously enough to read a
Layman's Lecture, who have not Religion enough
to hear a Churchman's Sermon. This is the Third

are as evident among the Clergy, a great many
extraordinary Men, and as famous for the great
use of their Capacity, as the warmth of their Zeal.

CONCIOUSLY. For through the
the great, or their Literature. Yet through the
the Times, their Profession renders them I know

not how suspected to some of People. They are
unjustly regarded, as a sort of Meteorites, (as
member that I speak of no particular Clergy)

and well, without any ill-will to their Ad-
versaries, fight very stoutly against their Brethren

of another Party, as I have already engaged
the way for their Day.

The Second Reason that obliges me to give this
Discourse to the Publick is, That I have some
Reason to think that the subject matter of this Dis-

course will hardly be thoroughly handled by the
Court, and therefore I have thought fit to present it

MATTHEW VI. VER. XVI.

Moreover, When ye fast, be not as

the Hypocrites, &c.

For I have observed, that upon solemn Fasts
instituted by the Pious and Wisdom of the Govern-

ment, for the Deprecating Publick Calamities,
more than upon any other Occasion.

TWO Reasons oblige me to present the Pub-
lick with this seasonable Discourse upon
this Solemn Occasion.

The First is, That I thought it might be more
acceptable to some People, than if it were writ by

a Clergyman. And that in these Times of Liber-
tinism,

tinism, several have curiosity enough to Read a Layman's Lecture, who have not Religion enough to Hear a Churchman's Sermon. 'Tis true, There are at present among the Clergy, a great many extraordinary Men, and as famous for the greatness of their Capacity, as the warmth of their Zeal, or the extent of their Literature: Yet through the Errour of Human Judgments, and the Iniquity of the Times, their Profession renders them I know not how suspected to some sorts of People. They are unjustly regarded, as a sort of Mercenaries, (remember that I speak of no particular Clergy) who are true to the Cause for which they are Hir'd; and will, without any Ill-will to their Adversaries, fight very stoutly against their Brethren of another Party, as *Switzers*, desperately engage *Switzers* for their Pay.

The Second Reason that obliges me to give this Discourse to the Publick, is, That I have some Reason to fear that the Subject-matter of this Discourse, will hardly be thoroughly handled by the Clergy upon this Solemn Occasion.

For I have observ'd, That upon Solemn Fasts, instituted by the Piety and Wisdom of the Government, for the Deprecating Publick Calamities, Hypocrisie, the most crying Sin of this Nation, and which calls for Vengeance upon us from Heaven, more than all the rest together; has either been but slightly touch'd, or altogether omitted. For the Clergy are of two sorts. Such who lead Pious and Exemplary Lives, and becoming the Sanctity

City of their Function, and such as do not. They who are of the First sort, Have all the Tenderness and Indulgence for the Church, that a good and dutiful Child, has, for the best of Mothers. And by consequence, they esteem it to be Impious and Abominable to lessen her Interest, or rail against her Benefactors. And tho' I think it may be easily prov'd, That Hypocrisie is a Foe to Religion; yet I believe we may confidently affirm, That it is a Friend to the Church. Remember that I speak of no particular Church, but of every Church whatever.

For the Second sort of Clergymen, who do not lead Lives becoming their high Function, the number of which, to our exceeding Comfort, is too inconsiderable to be here insisted on, it cannot be expected for another Reason, that they should attack Hypocrisie. For a Clergyman, who is a Sinner in the World, is a Hypocrite in the Pulpit. And such a one may with some colour believe, That a Man is no more oblig'd to accuse himself by Religion, than he is by Law.

These are the Reasons which oblig'd me to chuse the foremention'd Words for my Text. *Moreover, when ye fast, be not as the Hypocrites.*

And here I shall not trouble my self to Remark what has been so often, and so effectually prov'd:
1. That Fasting is of two sorts, Private and Publick: Nor, 2. That our Saviour here speaks chiefly of private Fasting; but we shall apply it to the publick

publick Duty: Nor 3. That Publick Faſts have been halways from time to time appointed by the Church, for the Deprecating Publick Calamities.

This having already been ſufficiently prov'd, I ſhall proceed to obſerve three Things.

I. That there is a Sincere and a Holy Faſt.

II. A Prephane and a Hypocritical one.

And III. That it is better not to Faſt at all, than to Faſt like the Hypocrite.

I. *Fiſt* then, There is a Sincere and a Holy Faſting, and that is, When a Man Mortifies his Mind as well his Body; humbles himſelf before God, with Fear and Trembling, as well for the Sins of his own Commiſſion, as for thoſe of others; out of bitter Sorrow, and deep Remorſe, without out any mixture of Intereſt or Oſtentation.

II. *Secondly*, There is a Hypocritical Faſting; and that is, When a Man by Faſting outwardly, contracts inward Wind, to ſwell and puff up his Soul. When he Faſts for the Sins of others, and not of his own, thinks Faſting in himſelf to be a work of Supererogation; believes that he has no manner of concern either in the Sins of the Nation, or the Calamities threatened by them; encreaſes his good Opinion of himſelf, in that he is thus contented to ſuffer for the Sins of others; and after this manner
Mortifies

Mortifies his Body only to exalt his Mind. That these Hypocrites will be numerous at this present Fast, will be easy to imagine, when so many Persons allowing themselves in all manner of Vice, yet every day appear so Zealous for the Reformation of others.

III. But now, *Thirdly*, We come to show, That it is better not to Fast at all than to Fast like the Hypocrite: Because Hypocrisie provokes Divine Vengeance more than open Sin; and cries more for Judgments from above upon a Sinful Nation. Which we shall show first from the Nature of Hypocrisie, which is more odious and more abominable even than open Lewdness and Prophaneness. The Libertine is a Fool who dares and defies God, but the Hypocrite is a Fool and a Coward both: A Coward in being afraid of Man, and a Fool in defying God. The Libertine is Mad thro' the Heat and Fever in his Blood; and has sometimes intervals of Remorse, and returns of sober Thinking.

But the Hypocrite with Calmness and Sobriety, is most desperately Wicked, and having always Religion before his Eyes, is never mov'd at all by it. When the Libertine Reproaches the Altar, He leaves his Crimes and his Abominations behind him. But the Hypocrite not only brings his thither, but augments and redoubles them there.

Lastly, 'Tis owned by the implicit consent of all Men, that Hypocrisie is of a more odious Nature, even than open Wickedness. For whereas there are

B. Thousands

Thousands who make their Boast and their Pride of
 Libermanism, who has been once found so shameless
 as to own himself a Hypocrite? But,

Secondly, Hypocrisie provokes Divine Venge-
 ance more than open Wickedness, and calls more for
 Judgments down from Heaven upon a Sinful Nation,
 because it is more contradictory to Christianity, if I
 may have leave to say so, even than open Wickedness,
 which may appear from the following Considerations.

First, From the Time that Jesus Christ came into
 the World, which was so far from being in a time of
 open Dissoluteness, that there was then an uncom-
 mon Preciseness among the Jews. But in the mean
 time, the Moral Force of the Law was quite eluded,
 and nothing but a Form of Religion was left without
 the Power. Then was the fulness of time, in which
 the Saviour of the World came down to us, to re-
 store the force of Morality, and implant Religion in
 the Hearts of Men. And accordingly we find that
 our Saviour does not tax the Pharisees, and the chief
 of the Jews of Debauchery or Prophaneness, but of
 rank Hypocrisie. As may be seen by the whole
 Twenty third of St. Matthew, and by several other
 places.

But, *Secondly*, That Hypocrisie is more contradic-
 tory to Christianity even than open Wickedness, may
 appear, not only from the Time in which our Savi-
 our came, but from the Doctrine which he taught.
 And here let us consider some of the chief Christian
 Virtues which our Saviour inculcated in his Divine
 Sermon

The Layman's Sermon.

141

Sermon upon the Mount, as we find them in the Fifth of St. Matthew from the Third to the Eleventh Verse.

Ver. 3. *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.*

Ver. 4. *Blessed are they that Mourn, for they shall be Comforted.*

Ver. 5. *Blessed are the Meek, for they shall inherit the Earth.*

Ver. 6. *Blessed are they which do Hunger and Thirst after Righteousness, for they shall be filled.*

Ver. 7. *Blessed are the Merciful, for they shall obtain Mercy.*

Ver. 8. *Blessed are the pure in Heart, for they shall see God.*

Ver. 9. *Blessed are the Peace-Makers, for they shall be called the Children of God.*

Ver. 10. *Blessed are they who are Persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.*

Now here we may observe, That most of those Virtues are not always of absolute Necessity, utterly and entirely banish'd from the Soul of a Debauchee. Such a one may be Humble enough by Nature, nay, and by Reflections in the Intervals of his Behaviour; he may be sometimes sorry for his Transgressions, and may heartily wish to Repent; may be Merciful and good Natured, and by fits too Really Religious; he may be both Sincere and Officious; may love to do good Turns to others, and to make Peace among his Neighbours and Brethren; Nay, farther, he may be sometimes Persecuted for Righteousness sake, of which I could give you a Hundred Instances among the French, of whom I

have known several, who tho' they have been Profligate enough in their Morals, yet have chosen to be reduced to very great Extremities, rather than change their Religion.

Thus a Debauchee may have not only Moral, but Religious Intervals. For a Debauchee is only so, for want of Power or Time to Think, and when his Favour is off, and his Reason returns, he is an alter'd Man. But a Hypocrite is a Hypocrite by the Force of his Reason. He has something in his view which he pursues under the Mask of Religion; whether it be Interest or a vain Reputation, or both. And having that continually in his View, and constantly pursuing it by the same Method, a Hypocrite for the most part is continually, and for ever a Hypocrite. And whereas Debauchery, unless a Fool is the Subject of it, always wears off with time, Hypocrisy like Covetousness, is augmented and confirmed by Age.

To convince you fully that a Hypocrite, the more he pretends Religion, the more detestable he is, and at a greater Distance from true Morality and all the Christian Beatitudes, let us take a short view of the Arch-Hypocrite, not only of this, but of all Ages since the Foundation of the World. No Child is ignorant that all the most horrid Mischief that have been wrought in the World for these Forty Years, have been done by him, upon the monstrous Pretext of Religion. He is at this Instant not only the greatest Bigot himself, but has the Honour of having the most Bigotted Court of any Monarch in Christendom: And may be said to be a-like undefatigable at his Devotions, and his giving Directions for the cutting

cutting of Throats. But now to make it plainly appear, That with all his Religion he is at a greater distance from the Christian Beatitudes, than the rankest Debauchees; let us repeat the Verses of St. Matthew, with some short Remarks upon them.

Ver. 3. *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.*

He is so far from being Poor in Spirit, that he is the Proudest of Mankind; the most Aspiring, and the most ambitious, affecting Blasphemous and Divine Honours, to obtain the Kingdom of this World, which he Covets a great deal more than he does that of Heaven.

4. *Blessed are they that Mourn, for they shall be Comforted.*

He does not much care for Mourning himself, but he gets other People to Mourn for him. In short, he has set all Europe a Mourning, and yet such is the Strength of his Christian Philosophy, that he is very well Comforted.

5. *Blessed are the Meek, for they shall inherit the Earth.*

He, instead of being Meek, is Revengful, Cruel, Implacable, in order to Inherit the Earth, tho' in another meaning, than that of our Saviour's.

V. 6. *Blessed*

6. *Blessed are they that do Hunger and Thirst after Righteousness, for they shall be filled.*

Instead of Hungering after Righteousness, he Hungers after his Neighbour's Possession; and instead of Thirsting after Righteousness, Thirsts after Human Blood, and is never satisfied, tho' he has caus'd more to be spilt, than there is Water in the *Thames*, between the Bridge and *Westminster*. May God of his Mercy continue to direct the Councils of our Queen, and to incline her Heart, that for the Quiet of her fellow Creatures, she may suddenly help him to the same Satisfaction, that *Tomiris* gave to *Cyrus*.

7. *Blessed are the Merciful, for they shall obtain Mercy.*

If he believes these Words of our Saviour, what a Comfortable Prospect has he? For no Man is ignorant of his manifold Mercies to his Enemies in the *Palatinate*, and to his Subjects in the South of *France*.

8. *Blessed are the pure in Heart, for they shall see God.*

If only the Pure in heart must behold God, what has he to expect, who in his Dealings to God and Man has been so Upright and so Sincere? That if he had been an *English* Man and a Private Man, and had behav'd himself with the same Uprightness towards his Fellow Subjects, as he has done towards his Fellow Creatures, the Marks of his Purity had before this time

time, been a hundred times Legible on his Forehead, and below his Forehead.

9. *Blessed are the Peace Makers, for they shall be call'd the Children of God.*

If the Peace Makers shall be call'd the Children of God, whose Children shall they be call'd, who have made it the Business of their Lives, to set one Kingdom against another? and to Divide each Kingdom within it self, to create Dissentions, and to Strengthen and Inflame Faction in all the Governments of Europe?

V. 10. *Blessed are they who are Persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.*

If the Kingdom of Heaven is theirs who are Persecuted for Righteousness sake; have not they who are so far from being Persecuted for Righteousness sake? that they have made it the Business of their Lives to Persecute others for Righteousness sake? I say, have not these People, a very fair and clear Title to the opposite Kingdom.

Thus I believe, I have clearly shewn from the Doctrine that our Saviour Taught, That Hypocrisie is more Repugnant to Christianity, even than open Wickedness. For I think nothing can be more plain, than it appears from what has been said, That the Arch-Hypocrite is at a Hundred times a greater Distance from the Beatitudes, than an Arch-Debauchee; May not some People who have a Tincture of Rhetorick imagine from what has been said, That an Arch-

Arch-Hypocrite is still'd *most Christian* only by way of Antiphrasis, because of all the People upon the Face of the Earth, he is the least a Christian.

III. But, *Thirdly*, That Hypocrisie is more contradictory to Christianity even than open Wickedness, may appear from the natural Tendency that each of them has, in regard to the Christian Religion. Now I think that none will deny, that open Wickedness and Prophaneness, has a natural Tendency to the discrediting Vice, with all sober thinking Persons; and I believe too, every one will equally grant; that Hypocrisie with the same Persons has a natural Tendency to the disgracing Religion. For the Hypocrite, having more Preciseness, more Affectation, and more Grimace than the true Christian, renders Religion it self suspected to some who discover the Cheat, and Frightful and Horrible to some of those that are deluded. And therefore, our Saviour in giving Directions for the performing some of the Prime Duties of a Christian, as he doth in this sixth Chapter of St. *Matthew* for the performing of three; viz. *Almsgiving, Prayer, and Fasting*; his chief Direction for them all three, is not, that we should not perform them as the Publicans and Sinners do, but his chief and almost only Direction is, That we should not perform them as the Hypocrites. But,

Fourthly, That Hypocrisie is more contradictory to Christianity even than open Wickedness, may appear from the Parable in the Eighteenth Chapter of St. *Luke*, in which our Saviour compares them. And because the Parable may be of use to some certain Hypocrites, who

who are lately started up among us, it may not be amiss to insert it, *Luke 18.*

V. 9. And he speak this Parable unto certain, which trusted in themselves that they were Righteous, and despised others;

Ver. 10. Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

Ver. 11. The Pharisee stood and pray'd thus with himself, God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.

Ver. 12. I fast twice in the week, I give Tythes of all I possess.

Ver. 13. And the Publican standing afar off, would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, God, be merciful to me a Sinner.

Ver. 14. I tell you, this man went down to his House justified, rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

The better part of this last Verse confirms what I said before, That Hypocrisie is at a greater distance from Humility than open Debauchery. The Debauchee may be sometimes Humble, but the Hypocrite is always Proud. But,

Fifthly, That Hypocrisie is more contradictory to the Power of True Religion even than open Wickedness, may appear from the Persons upon
C whom

whom our Saviour wrought his Miracles. For in making choice of them, we are not told, that he made any distinction between the Righteous and Unrighteous, between the strict and riotous Livers. No, All that we find that our Saviour requir'd in the Persons upon whom he wrought his Miracles, was the Sincerity of their Hearts, at the time that he wrought them, *Matth. 6. ver. 13.* And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his Servant was healed in the same hour. The Paralytick Man in the 10th Chapter, and the Woman who had the Issue of Blood, shew the very same thing. But to come to the next general Head.

III. *Thirdly*, That Hypocrisie provokes Divine Vengeance more than open Wickednesses, and calls more for Judgments from above upon a Sinful Nation, is clear, from the Woes which our Saviour denounces against it. For he has denounced more Woes against that one Sin, than against any of the rest, nay, than against them all together. Indeed, Hypocrisie is a Compendium of them all. For any other Sins almost may be Compatible with some Virtue, but Hypocrisie is destructive of them all. And as Hypocrisie was in our Saviour's time the crying reigning Sin of Jerusalem, it is extremely remarkable, That the Woes which our Saviour denounces against it in the Gospel of St. Matthew, are in the 23th Chapter, that is, in the Chapter immediately preceding the 24th, which foretells the Destruction of Jerusalem. But,

IV. *Fourthly*,

IV. *Fourthly*, That Hypocrisie calls more loudly for Vengeance upon a Sinful Nation, than open Wickedness does, may be shewn by comparing the Punishments which have been inflicted on both. *Sodom* was destroy'd for open Wickedness, and that most Villainous and Unnatural *Jerusalem* was Destroy'd for Hypocrisie. Now *Sodom* had been spar'd, if there had been but Ten Righteous Men in it, as God has himself told us. But no Man can believe, but that there were a hundred Righteous Men in *Jerusalem* at the time of its Destruction, considering that those were the Primitive Times, and *Jerusalem* the Fountain Head of Christianity. We may plainly see then, That tho' Ten Righteous Men, would have Atton'd for that Unnatural Crime which was the Sin of *Sodom*, a Hundred would not Attonne for Hypocrisie, which was the Sin of *Jerusalem*.

V. But, *Fifthly*, Hypocrisie brings down Vengeance from above upon a Sinful Nation, more than open Wickedness, because it has by its Nature a more immediate Tendency to the Destruction of Communities, than open Wickedness has: And so admirable is the Chain of Providence, That the Temporal Punishments, which God inflicts upon Sinners, are the very necessary Natural Consequences of the Crimes they commit. Thus open Wickedness has a natural immediate Tendency to the Destruction of private

Persons. For Intemperance and Effeminacy, weaken their Bodies, consume their Estates, ruine their Credit, and emaculate their Minds. Thus open Wickedness has a remoter Tendency to the Ruin of Civil Communities, by Destroying or Corrupting the Members of them. But Hypocrisie has an immediate one. For if we consider the immediate inward Causes that Ruin Kingdoms and States, we shall find them chiefly two, and those are Faction and Treachery. Now the very Word Treachery implies Hypocrisie, and so indeed does Faction. For Men of a Faction or a Party, are a Band of People combin'd together to Support each other at the Expence of every thing besides, and who always pretending the publick, always mean themselves. Now, what is a Hypocrite, but a Comedian, who puts on a Vizour, and Acts a Part upon the Stage of the World, only in order to Deceive others for his own Advantage. Now, how far Faction and Treachery can go in Betraying a Nation to Foreign Force, *Poland* and *Germany* may at present witness.

But to make this still clearer, by bringing it home to our selves; let us consider of what Nature that Calamity is, that is now Impending over us, and that is, the greatest and most dreadful that can befall a pious and a free People, Popery and Absolute Power.

Let

Let us then Inquire into two Things. First, What brought us into the Danger of this Calamity: And Secondly, What hinders us from getting out of it. And we shall find upon that Inquiry, That it was Hypocrisie which did the one, and which does the other.

That which brought us into the Danger of this Calamity, was, First, The Hypocrisie of our Ministers of State, who at the same time, that to the publick they pretended a Zeal for that, perfidiously flatter'd and cajol'd our Princes in private, and prevail'd upon them for their own Greatness, and their own Security, to affect Absolute Power, and encroach upon the Rights of the People.

The Second thing that brought us into the Danger of this Calamity, was the Insincerity of some of our Princes, who rashly affecting a fantastick Absolute Power instead of that solid one, which they had by Law, gave up in a manner the Liberties of *Europe*, by inclining the Balance which they pretended to Poize; and weakened the Interest of the Protestant Faith, of which they wrongly styl'd themselves *the Defenders*.

But, *Secondly*, Let us consider what that is, that keeps us from getting out of the Danger we are in, tho' we were lately govern'd by the
best

best of Kings, and are at present rul'd by the best of Queens, who Heartily and Sincerely Desires the Happiness of all her Subjects, and who wants not real and unaffected Zeal to Deliver us.

What then can hinder us from getting out of this Danger but our own Hypocrisie, which not only causes the good Intentions of the Queen to be ineffectual, but renders Invalid all the means which God and Nature have put into our Hands to Deliver us.

They are chiefly Three: The Wisdom of our Councils; The Valour and Force of our Arms; And the Taxes and Publick Revenues. Now let us see, how our Devilish Hypocrisie renders all these ineffectual.

For First, It makes Wicked and False Men thrust themselves into the Publick Affairs, and insinuate themselves into our Councils, only to Betray them, either to satisfy the Sordidness of their Natures with a Bribe, or the Baseness of their Fears, by Hedging with both Parties.

Secondly, Hypocrisie has clothed Asses in Lyons Skins, and made them march out to Battle, tho' at the first Sound of a Trumpet, or Firing of a Gun at Sea, their Ears rise up, and their Courage is down, and the true Beasts are discover'd.

And

And, *Lastly*, Hypocrites oblig'd Crafty Men to set up for Patriots, to appear for the Publick, and serve themselves, to thrust themselves into Places of Trust, and enrich themselves with the Nation's Spoils.

But now to apply all that has been said to the dreadful Occasion of this Fast, and that is the Calamity of the late Tempest. They who are satisfied that it was a Judgment of God upon us, ought seriously to reflect upon two Things. *First*, The Places; And, *Secondly*, The Time in which it happen'd.

The first thing that they ought to consider, is the Places upon which the Tempest discharg'd its Rage, and those are for the most part the Protestant Countries of Europe. For the Damage which the Popish ones have sustain'd has been very inconsiderable in comparison of those which the others have suffer'd. Nay, The Tempest never so much as visited the Source of Idolatry, *Italy*, nor *Spain*, nor *Portugal*, the most illustrious Streams of it. Now as the People of all those Countries are more erroneous in their Doctrine than we, and as lewd to the full in their Lives, so I believe it may be easily shewn, that we are generally more Hypocritical in professing the Truth, than they are in following their Errors. For I am apt to believe that there are two even of their Errors that are a check upon Hypocrisy in those People. The one of them is Auricular Confession,

fion, and the other Absolution upon performing of Penance. For a Man is not apt to set up himself for a greater Saint than his Brethren, who is conscious to himself that the Parson of the Parish knows him to be a Devil. The second thing that is a restraint upon Hypocrisie in those People, is Absolution upon performing of Penance enjoyn'd. For they without being at the Trouble of Sincere Repentance having their Consciences quieted by Absolution, which is easily obtain'd, look upon themselves after they have receiv'd that, to be as Innocent, and as Holy as if they had never sinn'd. And consequently approach their Altars boldly, and with Warmth and Sincerity. But we who are convinc'd that a sincere and severe Repentance is necessary to the being absolv'd, and at the same time are seldom resolved to be at the Trouble of such a Repentance; We, I say, are check'd by the Consciousness of our Sins from entring with our Hearts and our Minds into our Religious Duties, and therefore frequently content our selves with an Hypocritical Appearance of Piety, while the Affections of our Heart remain unaltered.

But now if the last Tempest was a Judgment, we may plainly see from the Places which it chiefly visited, that Hypocrisie is of that odious Nature, that God has more Respect to the Sincerity of the Heart, notwithstanding the Errors of the Understanding, than he has to the Soundness of Doctrine, without the Affections of the Heart.

But,

But, Secondly, If we are satisfied that the Tempest was a Judgment, we ought seriously to consider the time in which it fell; which was not in the Reign of Charles the II. a time of open Dissoluteness; but after Vice had been for some time restrain'd, and a Reformation had been carrying on by all sorts of People, which was enough to make any one suspect, that the Judgment was not for the Iniquity of our Crimes, but the Hypocrisie of the Reformation.

I wish that an upstart Race of Hypocrites would seriously Weigh and Consider this; People who like the Pharisee mentioned above, trusting in themselves that they are Righteous, have learnt to despise others. Nay, They affect the very Language of the Pharisee. *I thank thee, O God! that I am not as other Men, nor like this Publican.* They are Persons who are vehement for Reforming all the World but themselves, and allowing themselves in Diabolical Crimes, as Extortion, Fraud, Oppression, Malice, Slander, are Highly offended at Human Vices, and Human Frailties in others. I have Charity enough to believe that there are among them, several Well-meaning Men, but I desire leave to tell them, that their Heat is something blind, and runs away with their Discretion, which rides *Jehu* like, upon a blind Horse, without Bridle, or else they would know that 'tis by correcting the Hearts of Men, that they must reform their Actions, and that the Generality of Men have enough to do to correct their own. For the other sort of

D

those

those Persons, who are only offended at Vice in others, because they would erect a Monopoly for it themselves, I desire them well to Weigh and Ponder the following Words of our Saviour: St. Matthew Chap. 7. V. 4, 5.

Ver. 4. *How wilt thou say to thy Brother, Let me pull the Mote out of thine Eye, and behold a Beam is in thine own Eye?*

Ver. 5. *Thou Hypocrite, first cast the Beam out of thine own Eye, and then thou shalt see clearly to cast out the Mote out of thy Brother's Eye.*

who like the Pharisee mentioned above, trusting in themselves that they are Righteous, have learnt to despise others. Nay, They affect the very Language of the Pharisee. I thank thee, O God! that I am not as other Men, nor like this Pharisee. They are Persons who are vehement for Reforming all the World but themselves, and allowing themselves in Diabolical Crimes, as Exortion, Fraud, Oppression, Malice, Slander, are Highly offended at Human Vices, and Human Frailties in others. I have Charity enough to believe that there are among them, several Well-meaning Men, but I desire leave to tell them, that their Heart is something blind, and turns away with their Discretion, which they look like upon a blind Horse, without guide, or collar. They would know that as by turning the Hearts of Men, that they must reform their Actions, and that the Generality of Men have enough to do to correct their own. For the other sort of

The END